

437
The Gentle Lash,

Or the

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VINDICATION

Of

Dr. FEATLEY, a knowne Champion
Of The

PROTESTANT RELIGION.

Also Seven ARTICLES Exhibited
against him.

With his ANSWER thereunto.

Together with the said DOCTOR his
MANIFESTO and CHALLENGE.

PLAUT,

15hic thesaurus stultis in lingua positus est, ut maledicant melioribus.

Imprinted at Oxford, 1644.

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The Gentle Lash.

O That we had Faith but strong enough to exorcise these quotidian devils, so weekly appearing in our *Diurnals*, *Mercuries*, and *Continuations*: who pretending to maintain the cause of Religion: scandalize both it and all goodness, with malicious *Lyes*; whose anonymous *Reporters*, have even sold themselves to the *Presse*, to abuse the Peace of this poore distracted Church and Kingdome, whose audacious Pens oedabbled in the Gall of bitterness, set forth presumptuous things, maligning *Princes*, and speaking evill of *Dignities*, who aiming at the confusion of the *Church*, strike at her very Pillars, casting their venomous *Froth* upon their Names, whose able and Religious Quills have vindicated the true Protestant Religion, from the dirty calumnies of learned Heretickes, Generation of *Vipers*! who hath bewitched you? who hath insatuated you to betray Religion for five shillings a sheet, and to vent so many weekly penniworths of impiety to poore deluded People, whom your teachers have brought to this degree of blindness, that they will not see? How many of the most learned and religious Divines of this *Island*, passively submitting to the *Ordinances* of men, and committed to the Mercy of a *Bishop*, have your printed (and shamefully permitted) scandals, defamed and slandered, rendering them as odious to the ignorant, as you are to the wise; maintaining, nay, even deifying those whom you call your *Holy Pastors*, whose help (God be praised) wee never wanted against the Arguments of *Bellarmino*, *Stapleton* or *Fisher*, whose Ner, we feare, had bin too cunningly laid for them to have escaped:

No can I here forget that debt the Church of *England* owes to the sound and learned labours of that Reverend Champin of our Proteitane Religion, D. *Fauley*, which shall remain in our Church as lasting Monuments of his able Piety, whilst Learning, and Orthodox devotion finde a Friend; whom, at this time (suffering Imprisonment, for his loyalty to his Conscience and his Prince) your impious, saucy, and sacrilegious quills (as full of venom as the pen out of which *Demosthenes* suckt his death) have vilified and traduced with such calumnious falsehoods and malicious injuries, my hasty and impartiall Pen, shall take the boldnesse here to vindicate. To which end, you shall first understand what the person is: secondly, what his charge.

He is a man, whose life and doctrine need no Advocate; whom detraction it selfe could not mention, without addition of some Epithetes of respect: nay, concerning whom the very *Diurnals* (whose nature and property is to Lye) could not for their owne credits but acknowledge an honourable truth: some stiling him a *grave*, some a *good*, and others a famous Doctor: & indeed, to conclude him in a word, no object for any evill passion but Envy, & a Subject for no discourse but what ends Admiration. He is a man, whose profoundnesse in learning encouraged the Houses of Parliament to commit the translation of *S. Pauls* Epistles to his *Review*, Marginall Annotation, and *Exposition*: whose soundnesse of Doctrine invited the same Authority to make choice of him, for the answering of a Popish and scandalous Pamphlet, intituled, *A Safeguard from Ship-wracks*; both performed with solid judgement and singular fidelity; that extant, this ready for the *Presse*. By which Authority, he was likewise chosen a Member of the Synod, or *Assembly* of Divines, for the composing of some differences, and settling the peace of the distempered Church, in these His Majesties Dominions.

As touching his charge, it was unhappily occasioned by a Message sent from His Majesty (whose Chaplaine in ordinary hee is) which commanded him, no more to joyn in that

A

Assembly,

The gentle Losb.

Assembly, being convented without His Majesties consent, and therefore without full Authority; whereto returning his answer in a Letter unsealed, to the most Reverend Father in God, the Arch-Bishop of *Armagh*, a chosen Member likewise of the same Assembly, now at the Univeristy of *Oxford*; the Letter was intercepted, opened, and falsly transcribed, whereunto the malicious penman, adding what would most, by wronging him, advantage the Cause, delivered the Original to the Messenger (with hopes to intercept the answer) and dispatcht the falsc Transcript to the Committee for Examinations; whereupon a *Servant at Arms* was sent for the Doctor, who having, in his examinations, refused to consent to every Clause in the *Scottish Covenant*, was forthwith committed prisoner to the Lord *Peters* house in Aldersgate street, where now he remains as chearfull as a good Conscience, and as poore as the severest censure of Authority can make him.

But when the *Lyon* is downe, how every Curre will barke! Him, whom of late these *Sycophanticall Diurnall-mongers* had in so good esteeme, whilst he concurred in some things with them whom they have in admiration, him now they worry with their temporizing pens: who render him to the world no better then (to use their owne words) a *Prevaricator*, a *Court-spie*, and a *Traitor* to the Assembly, triumphing in the Sentence of his downefall, as mingling the bitter Cup of Justice, with the Exuberance of their owne Gall and Vineger.

The Doctor (say they) hath his *Living*s sequestred, his Estate secured, his bookes sequestered, and himselfe Imprisoned: *Spolia ampla refertis*. The onely Truth that Pamphlet is guilty of: *sed quo cecidit sub crimine?* What was his charge? What was the heynous crime that moved to such a Ruine? A Letter sent to the Arch-bishop of *Armagh*, an elected member of the Assembly, whom all the world admires and honours, unlesse some within the Line of *Communication*, who are more worthy to untry his shooe, then to judge of his Abilities. But what evil hath hee done? He acquainted this worthy Member, by that Letter, with some passages in the Assembly, requiring his judgement in some things there controverted, concerning matters of Faith. *Præb nefandum!* Indeed, his very presence in the Assembly (as farre as I see yet) was his greatest fault. Yea, but hee sued covertly for a Deanry! Yea, that was a fault indeed, to sue for something, which they are now endeavouring to make nothing, to purchase a house that is pulling downe. Put case, he did so. Is it a Crime to provide a plaster for a Sore that is now a breeding? *Chelyum post vulnus*, is folly; but *ante vulnus*, is Providence. They that aime at the ruine of the whole body, will be impatient at the preservation of a member. Is it a great fault for a servant to begge of his master, and none at all for Subjects to begge their Prince?

Perfect Diurnall, page 83.

You have bin often told of some rotten Members in both houses of Parliament, and yee may see further, there are the like rotten Members in the Assembly of Divines, &c.

Another Truth. Alas, we know that too well, or else the Head had never beene so careful to preserve it selfe.

But tell me, what is the cause of rottenness in a member? Is it not the restraint of the influence from the noble part? Some members there are amongst us, from whom the free operations of the animall spirits are by accident a while obstructed, through the malignity of the Spleene; others whose obstinacy is not capable of their naturall operation, but resist all influence from the Head: Tell me, if thou hast *Philosophy*, which of these are most inclining to rottenness?

But you that so maligne these members; say, which of your faction have lifted up a hand against the common Enemy? which of them have struck a blow but against a Cushion or an *Home-glasse*? Whilst these members whom you so revile, have with their well armed Arguments laid the Enemy on his back, whilst these members you so *Rashly* have born the bur-

men of the day, and alwayes have beene active in the true Religious *Cause*, and maintained the Truth that Schisme hath so stricke at: Had your Members beene sound and able, they would have shewne more action, and not like cowards have run away to *New England*, when old *England* was on fire, nor crept into widowes houses whom they devoured under the pretence of long *Prayer*: Had those Members beene rotten, you so terme, I feare the Truth had found but poore Champions. This Couragious Member (whom you so revile) lookt the *Lyon* in the very face, nay when he roled, he trembled not; whose *holy Table*, when all turnd *Altars*, was *no moveable*: stood he not up for the true reformed Religion in the Kingdomes both of *England* and *France*? Did not he oppose *Arminianisme* when it was in its fullest *Ruffe*? And when the crime was capitall to speake against it, were his lips sealed? yet this man hath your black mouthed malice (which blasphemeth the servants of the most high God) reviled and stiled by the name of Rotten. But take heed, and remember * *Nestorius* the Heretick, how he died. *Yea but he closed with the Assembly to undermine their proceedings, and gave intelligence to the adverse party, &c.*

whose
tongue
rotted
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Indeed, he joynd with the *Assembly*, so long as they joynd with the *Truth*: And when they undermined it, he countermindd them. Had he swallowed the *Covenant* whole, and beene forsworne in some particulars, he had beene as found a Member as the best. They had past as *Birds* all of a browne Feather, and had founded a new *Truth*, not upon the pious confession of *Peter*, but upon the perjurious denyall of his *Master*.

But he gave intelligence of the proceedings of the *Assembly*: I never heard before, that Synodical decisions were *arcana imperii*, or *opera tenebrarum*, the secrets of a Kingdom, or the works of darknesse. Truth seekes no corners, nor is impatient of discovery. *Veritas nihil erubescit, nisi abscondi*. But intelligence was given to the adverse party. Whom meane we, the King, or his evil Counsell? A well justified Consultation feares neither: if the King be not the defender of the Faith, why doe you stile him so? if he be, to whom should injured Truth appeale, but to her chiefe defender and protector? But the Doctors guiltinesse of these crimes appeared in a letter to *Oxford* intercepted, which was brought to the Committee for examinations. And had that Letter a name subscribed? no, the true Letter had, viz.

⚡ which the Counterfeiter being a meere English-man, took for a Sheef-mark, and committed it. But for the substitution of two letters, he added many words, and owes the Doctor nothing. The Originall (which carried his errand to *Oxford*) spake nothing of the five times voicing him out of his Living at *Lambeth*: not a word, that He was a constant visiter of the Kings prisoners in *London*, or *Lambeth*: recommended no suit of his for a *Bishoprick*, as the false *Diurnall* reports. But as the *Devell*, so his Children sometimes repeat a truth, to the end they may abuse it. This Hackney Pamphlet relates a businesse (though not to the purpose, yet to his owne purpose, which is to wrong the Doctor) and says, that his *Barn at Alton was burnt by the Parliaments Souldiers*, but in the 84. page he poysons it with a Lie, avouching that there was no Corne in it, and that he suffered no considerable losse by it: whereas it appears under the hands of severall able and honest house-holders and Vestry men of *Alton*, that his losse amounted to the summe of 211. li. subscribed the 1 of *October*, 1643. Vide Varlets! when your shuffling and interfering Truths are so faulty, how damnable are your through pacted Lyes? This only by the way; but to returne to the purpose.

Vide
infra.

Page 84.

The Doctor at the Assembly past his vote with the rest upon debate of the *Scottish Covenant*, for the quite extirpation of Popery and Prelacy. To see how two aiming at one end, may proceed in two contrary courses. The *Devell* uses to take from the Truth; this tri-bular newes-monger adds to it, Two travelling contrary wayes, may meet at the *Antipodes*. He that takes

The gentle Lash.

from the Truth, and addes to the Truth, may meet in Hell as well as in their hellish intentions.

The extirpation of Popery and Prelacy.

For the first, his resolution is a perpetuall *vow*, and his action a continuall *execution*.

For the second, I call the whole Assembly of Divines, some of the *Peeres*, and divers of the House of *Commons* to witnesse your stupendious *Lye*. But the Divell hath taught you this curious point of Sophistry to argue *à male conjunctis ad bene divisa*. As for the extirpation of *Popery*, he hath acted what others have but vowed. But for the clause of *Prelacy*, your *Idols* shall be *Judges* upon what reasons he dissenteth. First, at his *Ordination* he tooke an *Oath* to obey his Ordinary. Secondly, at his *Institution* and *Induction* he swore Canonical obedience to the *Bishop* of the Dioces. Thirdly, his *Benefice* being of my Lords Grace of *Canturburies* peculiar, he tooke an *Oath* to maintaine the privileges of the *See* of *Canturbury*.

Now how this *Covenant* in that particular can be consistent with the three former *oaths*, or how any in the Assembly that takes it, can be guiltlesse of *perjury*, let every good conscience judge. besides, how is *God* mocked in our very prayers, when that mouth which (as it is required, and by an unrepealed *Act of Parliament* commanded) every day beseeches him to send downe the dew of his blessing upon all *Bishops* and *Curates*, shall *ipso facto* swear and vote the utter *Extirpation* of *bishops*, whom it prayes for!

Mercurius Britan. p. 47.

It was mentioned before, who was intelligencer to speake of the passages in the Assembly, now a word more of it. That grave D. I meane D. *Feasley*, that hath correspondency with the *Bishop of Armagh*, confesseth in his Letter to him, that he all this while dissembled with the Assembly.

How unnumbered boianetts will turne to brasse-browd impudence?

That Letter this Mercury speaks of, was surely written upon the back of that Bull which was lately sent from the Pope, *Credat Judæus Appella*. And why did not this Mercury, to raise his Pamphlet a penny higher, print that Letter and Bull both together? Come, come, your owne Assembly knowes you lye; and if the Cause were not kept burning with *su. oyle*, it would goe out and stinke, and your historical credit would soone run into a *Promant*. Did not our D. long before the being of this abused Letter openly and plainly declare himself to divers of this Assembly against some of their unwarrahabable proceedings? Did not he really confesse his *nonconcurrence*, and feare his *noncontinuance* with them? Is this dissembling?

Continuation, Num. 55.

D. *Feasley* (you heard of) received a just reward for his perfidiousnesse, and seeming compliance with the Parliament and Assembly, that he might the better betray all their counsels and consultations to them at *Oxford*: his livings were bestowed upon M. *White* and M. *Nye*. These Gentlemen you may see can content themselves each man with a part of these Livings, though the D. was not satisfied with the whole, but solicited very importunately by his Letter to the *Bishop of Armagh* at *Oxford* to have a Deanry bestowed upon him. *Ab asino majore discit minor rudere*. This Intelligencer hath cond his Lesson well, and hath got that perfectly by heart, which the other formerly had imperfectly written; onely he plays the *Shimei* and addes a little railing, and unlesse it be for that, deserves but a Gentle Lash. This Letter hath very strange luck: mentioned by so many, and none doe it the honour to print it! If it be the Original, I feare it goes against your consciences to print a truth: why doe ye not corrupt it in the Presse then, and make it speake as the *Oracles* did, by instruction and

and subornation? If to relate some passages, and to call so great, so sanctified a judgement in to aid, be treason or prevarication, why does not your Hangman execute that history which made him erre by the example of S. *Ierome*, who at a Synod at *Ierusalem* acquainted *Damasus* (then Bishop of *Rome*) with some Synodically proceedings, requiring his judgement thereof? Had our Doctor ever taken an Oath of *Allegiance* or *fidelity* to the Assembly, his discovery might have beene blameable: But having taken that Oath to his Majestie, he had a *warrant* both as a Subject and as a Servant, to discover any thing, which by consequence might be derogatory to his Government.

But the Doctors two *Living*s troubled you, and I feare more than the want of them does him; And why not two *Living*s, as lawfully as two *Lectureships* of as great a value, besides a cure of Soules? Asketh the Assembly, whether it bee expedient to hold two *Sequestrations*, for a fuller supply? Some of them, though never so white, will turne red and black. But how religiously your Doctor behaved himselfe in his *Living*s, both *Atton* and *Lambeth* will tell you, not I. And what *Hospitality* the Revenues thereof produced, *Newington* will informe you. And time may tell you, whether the new *Incumbents* bring not the yeare about with fuller purses.

But he sues for a *Deanry* too: How appeares that? By his Letter. Heare then the precise words of the Letter.

I understand that the *Deanry* of *Westminster*, and a *Prebendary* of *Canterbury* are now void, and in the Kings gift: if you thinke meet, you may put in, in the first place for your selfe, and in the second for your friend: Now the covetous *Mystery* lyes in the last word, friend. And you, by the spirit of *Revelation*, must unfold that *Mystery*: well, be it so: then grant him to have the spirit of Prophecie too, to sue so; who foreseeing a Shipwrack here, carched at a plank to keepe him from sinking.

Now having viewed his offence with one eye, cast your other upon his punishment, & being impartiall, tell me, Reader, whether the proportion they carrye Mathematicall. And, to conclude, call to minde but *Plato's* Apologie for *Socrates*; or *Chrysostome* and *Athanasius* for themselves, in which are instances given of the best men in all ages, who notwithstanding have received hard measure, and beene condemned as Delinquents in Synods and popular Assemblies; or *Ierome* of *Prague*, that noble Confessor and Martyr his oration in the Synod of *Constance*; and laying all things together, this Insulter upon the downfall of him (who hath stood up so many yeares for the Truth) if his Conscience be not seared with a hot Iron, will turne his present Gall into future bony, and his unchristian Censure, into a Christian Commiseration.

WE whose names are here under written, inhabitants of the Parish of *Atton*, in the County of *Middlesex*, being requested by Doctor *Daniel Feasley*, Parson of the Parish of *Atton* as aforesaid, to certifie the time of burning the Barne, wherein the Tythe Corne lay belonging to the said parsonage, and of the value of it: Wee doe upon certaine knowledge and true information certifie all those whom it may concerne, that the said Barne, being full of Corne, besides three Bay of Stabling, built by the said Doctor

For himselfe, all valued at two hundred and eleven pounds, or thereabouts, as it was then prized by some of the Parishioners appointed to that purpose, were all burned downe to the ground, the tenth day of *November* last, by the Parliaments forces then quartered in the said Towne. And wee further certifie that this losse fell above five weekes after the death of M. *Henry Leerewood*, to whom the said Parsonage had beene farmed; and when the said Parsonage was in the Doctors hands, before he had farmed it to any other. In witness whereof we have herunto subscribed our names the first day of *October*, 1643.

<i>John Needler.</i>	<i>George Colle.</i>	
<i>Thomas Needler.</i>		
<i>Edmond Biddle.</i>	<i>Henry Colle.</i>	

The Marke **M** of *William Wells.*

The Printer to the Reader.

After I met with these gracefull lines written with the silver Pen of Theiomusus Laureatus, in defence of him, who hath written and Printed so much in defence of the Doctrine and Discipline of the Church: A friend of his, since his confinement Petri ad vincula, visiting his desolate house at Lambeth, found there those, who in Sylla the Dictators daies were termed Sectores bonorum, but now sequestrators, rifling the Rooms, and plundering the study and garden, and robbing him of choicer Flowers out of the one, than Emmenes or Tulips out of the other. Among which he culled these which I offer to thy view; and if, as stolne waters are sweeter, so stolne flowers are the sweeter, these cannot but please thee: for they are snatched out of the Harpies talons, and now steale to the Presse. Accept this posic for the present, and I hope ere long to present thee with a Garland of the like.

SPONGIA: 39.

OR,

Articles exhibited by certaine Semi-Separatists indicted at Sessions, against DANIEL FEATLEY,
D. D. before the Committee for plundered Ministers,
Together with his Answer thereunto.

TERTUL. *Veritas nihil metuit, nisi obscondi.*

AFTER Doctor *Featley* had waited divers weekes upon the Committee for Plundered Ministers; at the last, *March 16. 1642.* he was called into the Exchequer Chamber, to answer seven Articles put in against him, when and where *M. White*, being in the chaire, having the said Articles before him, demanded as followeth.

Did not you D. Featley in a Sermon say, that it was blasphemy and ignorance, to speake against bowing at the Name of Jesus, and that all those that pull downe the Rayles from the Communion Table, or speake against them, or oppose the Ceremonies of the Bishops, are of the seed of the Serpent? &c.

There is no name of Bishop at all in the Articles, nor of other ceremonies, then the Ceremonies of the Church established by Law or Canon; but I have read in *Aristotle*, that there is a fallacie, called *Fallacia a pluribus interrogationibus sub una*, when one single answer is expected to a double or treble interrogation. That I may not be intangled in such a net, I shal lesire you *M. White*, to propound the Articles distinctly and severally, and then I will answer them punctually. But before I hold up *septemplexum clypeum*, to ward off your seven-fold stroake, I am constrained to make a motion to you, that some order be taken, that I may safely wait upon this Honourable Committee: For, *animam meam in manu mea porto*; I cannot goe and come, without evident perill of my life; besides jeering, and rayling at me, by those of my accusers sect, in a most unchristian and uncivill manner; the grounds of feares are these.

The next day after the bloody Fray at *Lambeth*, as I landed at the staires, there a souldier that stood Sentinell, one *Alexander Bagwood*, holding his Mus-

quet at my brest, charged me before divers of the Parish, that I was he who kindled the late fire; of which words of his, I tooke present witnesse, and promised to call him to an account for them: on the Thursday following, one of the Souldiers of Captaine *Andrewes* his Company, being asked when they meant to leave the Court of Guard at *Lambeth*, said, they meant not to goe away, *till they had made an end of me*: this *Tho. Addams* testifieth upon Oath. On Wednesday being the Fast day, one of *Kennington* told a Gent. my neighbor, that she heard the Souldiers speake amongst themselves, *that they had missed their marke, and that they did look for me, if they could have met with me*. The Munday following, one of the Parishioners sent me word, that a Gent. in her hearing, reported, that some of Captaine *Andrewes* his Company said, that they had a *Warrant to Plunder me*.

In these regards, I humbly desire, that according to the custome of all Courts in this case, I may have a protection both for my person and estate, during my attendance here.

I know no such thing as you speake of therefore answer to your charge.

The D. being somewhat moved, that so necessary a morion for the safety of his life should be so sleighted, after a pause to recollect himselfe, went on in his speech, as followeth.

„ *Hoc uno die plus vixi quam oportuit*; this is the first day in all my life, that I ever heard Articles read against me in any Court Ecclesiasticall Or Temporall, or Committee of Parliament. For, what the Prophet *Jeremie* spake in another case; *I have neither lent on usury, nor men have lent to me on usury, yet they curse me*: I may truly say in this, I never drew Atticles against any, nor had any till now I may truly say in this, I never drew Atticles against any, nor had any till now drawne against me: yet they seeke not onely my Living (which, I heard in *Westminster* hall, was designed already for one M. *Purie*) but (as you heare) my life also. But my comfort is, that the like hard measure hath beene offered to the Prophets of God, and Ministers of Christ in all ages. * *Nay the Prince of our salvation was consecrated through afflictions*; and give me leave to apologize for my felicity in the words of the blessed Martyr S. *Cyprian*, *nec mihi ignominiosum est pati a me, quod passus est Christus, nec illis gloriosum facere, quod fecit Iudas*. All the favour, that I shall desire is but this, forasmuch as all humane lives ought to vaile bonnet to divine (as *Ioseph* brethrens sheaves bowed to his) that you will not receive an accusation against an Elder under two or three witnesses, and those not liable to just exceptions: I beseech you to take notice of it, the Apostle saith not, *condemna not an Elder, under two or three witnesses*, for so no other man by the Law of God might be, in case of life; but, *receive not an accusation against an Elder*; and Calvin yeelds a good reason for it, *cur hoc singulari privilegio presbyteros muniri respondeo, hoc esse necessarium remedium adversus hominum malignitatem: nulli enim calumniis & obreptationibus magis sunt obnoxii quam pii Doctores, qui, quamvis*

*exalte fungantur suis partibus, ut ne minimum quidem erratum admittant, multitudine
tamen mille reprehensiones effugiant; atque hic est astus Satane, alienare hominum ani-
mos a ministris, ut doctrina paulatim veniat in contemptum.* „Why doth the Apo-
„stle arme Elders with this singular priviledge above other men, that no accu-
„sation may be admitted against them, but under two or three witnesses? I an-
„swer (saith he) that this is a necessary remedy against the malignity of men,
„for no men are more subject to calumniation and back-bitings, then *godly*
„*Doctors* or teachers; who though they acquit themselves never so well in
„their function, that they cannot be taxed with the least errour, or fault there-
„in: yet they can never escape a world of calumnies. And this is the cunning of
„Satan, to alienate mens minds from the Ministers of God, that so by degrees
„he may bring the Word of God into contempt.

As for the Articles, *forex suo indicio*; the contriver of them sufficiently dis-
covereth himselfe; the very Articles themselves shew that they were *parched*
together by a *Taylor* of two names, who is the accuser by the name of *Ambrose*
Glover, but brought for a witness by the name of *Ambrose Andrees*: he had
time enough to have *stitched* them better, for he confesseth that he had beene
about them this twelvemonth; yet how miserably are they *boshed*?
there is neither Method, nor Order, nor Coherence, nor Sense in
them.

In the first Article, there are two distinct Articles comprised, in the second
six, in the third five, in the fourth two, in the fift three; and to fill up the num-
ber, the first is repeated againe in this fift, in the sixt there are two, in the se-
venth five, in which Article also there is most eloquent Non-sense; *The key's*
taken from the Church, and left them in such hands (who left them?) as have layd
them by, untill they became rustie: so that Sodomie, Murther, Felony, Pillage, and
Plunder, is daily committed without punishment, as if Sodomie, Murther, &c.
were ever punished by the Ecclesiasticall Courts, or power of the keyes;
for which, all men know, men are arraigned and condemned at the Assises and
Sessions.

Leave these speeches and answer punctually to the Articles.

In generall, I answer negatively to them all, so farre as they containe any
offensive matter or criminall, punishable either by the Law of God, or man,
civill, Canon, municipall, or common. In these particulars to the first, which
is.

M. W.
D. Feas

The first Article.

He suffereth new Ceremonies, as standing up at gloria patri, which hymny of his Parish praefise, and preacheth for bowing at the Name of Iesus, and doth bow at the Name of Iesus himselfe, and said, that it was blasphemy and ignorance for any to speake against bowing at the Name of Iesus.

ANSWER. Standing up at *gloria patri*, is no new Ceremony or gesture; it hath beene used in Colledges, Cathedrall Churches, and Chappells of Noble men, and some Parish Churches for a long time. It is a commensurable custome to expresse some outward reverence in that Doxologie, wherein the Three Persons of the most Glorious Trinitie are named: yet doe I not hold it a matter of necessity, but indifferency; and therefore as *S. Ambrose*, when he was at *Milaine*, fasted on Saturday, because such was the custome there; but when he was at *Rome*, fasted not, because there they had no such custome: so if I come to a Church where such a standing is used, I joyne with them in it, but if I come to any other place where it is not used, I forbear it, that I may give no offence either way. However the best is, my Informer chargeth me not with bringing in this gesture, or pressing it but onely with suffering some of my Parish to use it. What power have I to prohibit them? or what Law of God or man forbiddeth this gesture, in saying or singing, *Glory be to the Father, and to the Son? &c.*

*white.
Feastley.*

It is forbidden by the Law, in that it is not commanded. By your favour, that is no good inference. (*Such a thing is not commanded, Ergo it is so, bidden by the Law*) for indifferent things are such as neither are commanded, nor forbidden; The standing up at the Gospell, the Nicene Creed, and that of *Athanasius*, the sitting downe in Pewes, or Galleries at Sermon, the preaching in a high Pulpit, with Steps, Mats, Pulpit-cloth, and Cushions, and an houre-Glasse, are no where commanded; will it therefore follow, that they are forbidden? To instance also in the Law of God, though it be true in matter of substance of Religion, and poynts of Faith or manners, and generally in all things necessary to salvation, that whatsoever is not commanded is forbidden, yet in matter of circumstance of time, place, habit or gesture, or something that belongs to the exterior acts of Gods worship onely, that maxime holds not; for example, the setting the Psalmes to be sung to such tunes, and played upon such instruments, as are mentioned in the title of the Psalmes, the keeping Fasts on the fifth and seventh month celebrating the feasts of dedication, the reading Chapters intermingled with Psalmes, in such or such a number, or order; the lecturing on such or such dayes of the week, the receiving the Communion thrice a

yeare,

year, or once a moneth, the covering the Communion Table with a linnen cloth, or silke carpet, the standing of Godfathers and Godmothers at the Font, nay, to have a Font in every Church, or to use such formes in christening, marriages & burials, as now we use, are things not commanded by the law of God; will it follow therefore that they are forbidden? By this reason I might argue against them, who in other Churches sit *at gloria patri*, (which it seemes, *M. White*, you approve of by your practise) or kneele; neither of these gestures are commanded: Ergo they are forbidden? or they are forbidden in that they are not commanded.

The argument is tortured

Here one of the Members of the House of Commons being present, said; Doctor you forget your selfe, you thinke you are in schooles, or words to the like effect: whereupon the D. desisted from prosecuting any more that point, and proceeded to his answer to the bowing at the Name of Jesus.

For bowing at the Name of Jesus: Upon occasion of a Sermon preached by a pious Divine at *Lambeth* in my absence, who said, that *Lambeth* was the most Superstitious place that ever he came in; for whensoever he named Jesus, they either bowed the head, or knee, or put off their hats, which he affirmed to be a popish Innovation and Idolizing. I, the next Lords day after, at the earnest intreaty of the prime Gentlemen of the Parish, in my Sermon apologized in this manner, both for the Canon of the Church, and the practise of our Parish. First, that bowing at the Name of Jesus was very ignorantly termed by him an Innovation: for besides the Canon in *E. Bucer's* time, confirmed by the royall authority of King *James* of blessed memory there was an Injunction for it, *10. Elizabeth*, and the most exquisitely learned and most Orthodox Doctor of the Reformed Church, *Hieronymus Zanchinus* saith, it was a most ancient custome of the Christians so doe; and before him *S. Jerome*, who flourished in the yeare of our Lord 390. in his comment upon these words of the Prophet *Esa.*, to me every knee shall bow, testifieth that in his time there was, *mos ecclesiasticus Christo genua flectere, &c.* Secondly, that it could be no Idolizing to bow at the Name Jesus, for that, *Idolum* being derived from *idēo video*, is properly the object of the eye, not of the ear: which argument God himselfe useth to deterre the people from Idolatry. *Tu heard the voice of the words, but saw no similitude, onely yee heard a voice.* *Deut. 10. 15. 16. Take heed therefore unto your selves, for yee saw no manner of similitude on that day, lest you corrupt your selves, and make any craven Image, the similitude of any figure.* Thirdly, it is one thing to (bow to the Name of Jesus, another thing to bow in or at the Name of Jesus) as it is one thing to kneele at the Communion Table another thing to kneele to the Communion Table; it is one thing, *adorare ad scabellum ejus*, to worship towards his footstool, which is commanded in Scripture; another thing, *adorare scabellum pedum ejus*, to worship his footstool's, which is flat Idolatry. To bow to the Name of Jesus, whether we meane thereby the syllables, or the sound, is grosse Superstition: but to bow in, or at the Name

Deut. 12.

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original

1. 18. *of Jesus is not so.* Now what the Canon prescribeth & we in obedience thereunto practise, is, when in the time of Divine Service the Lord Jesus shall be mentioned, to doe lowly reverence to his Person, testifying by this outward ceremony, and gesture, our inward humility and christian resolution, and due acknowledgement that the Lord Jesus Christ is the true eternall Sonne of God, and onely Saviour of the World, in whom alone all the mercies, graces, and promises of God to mankind for this life, and the life to come, are fully and wholly comprised. In this manner and to this end, in the time of Divine Service, to bow to the Person of our Saviour, *in* or *at* his Name Jesus, I said, was so farre from being an Idolatrous ceremony, that to affirme it to be Idolatry in this sense, was no better then blasphemy, which I proved by this Syllogisme.

Whosoever maketh Christ an Idoll is a Blasphemer.

But he that saith, it is Idolatry to bow to Christs Person, *in* or *at* his Name Jesus, makes Christ an Idoll.

Ergo, He that saith, that bowing to the Person of Christ, *in* or *at* his Name Jesus, is Idolizing, is a Blasphemer.

However, say I had said (which I utterly deny) that it was ignorance and blasphemy to speake against bowing at the Name of Jesus, the words may very well be justified.

What! will you maintaine, that it is ignorance and blasphemy to speake against bowing at the Name of Jesus?

I will maintaine it, for thus I frame my argument.

To speake against the Text of the Holy Ghost, is ignorance and blasphemy.

But *bowing in* or *at the Name of Jesus*, is the Text of the Holy Ghost, *Phil. 2. 10.*

Ergo, Speaking against the bowing *in* or *at* the Name of Jesus, is ignorance and blasphemy.

It is true, that there is some question among Learned Divines concerning the meaning of the Text, whether it be literall or figurative, whether by bowing we ought to understand corporall and externall bowing of the knee, or inward bowing of the heart.

Et adhuc sub iudice lis est.

But all agree in this; that some *bowing in* or *at the Name of Jesus*, is here both warranted and commanded; to speake then against it simply and absolutely, without any distinction of meaning, or manner of bowing is not onely grosse ignorance, but direct blasphemy against the Divinely inspired Text of Scripture.

The second Article.

Whereas the Communion Table did stand in the middle of the Chancell, but is now removed, and is set at the East end of the Chancell, and three wayes

compassed about with Rayles, the said Table standing divers Steps high, and he boweth towards the East end of the Chancell: he likewise preacheth for the ceremonies, and calleth them innocent ceremonies, and calleth the Surplice a Hostle & garment, and refuseth to give the Sacrament to such as will not come up and kneele at the Rayles.

ANSW. For the Communion Table, I never gave order for the placing or displacing it, it standeth as it did when I came first to the Parish. Onely one M. Woodward, when he was Church-warden about 20. yeares agoe, brought it down to the middle of the Chancell, and compassed it about with a most decent and usefull frame at his owne charge: but the Parishioners (finding the standing of it there to be very inconvenient, partly because it stopt up the passage from Lees Ille to Hawards Chappell, partly because it debar'd 30. or 40. at least from hearing the Preacher) with publike consent removed it to the place where it first stood time out of mind, and is the fittest place for it to stand in, that the Communicants may best both heare and see the Minister at the Communion.

For the steps in the Chancell, at a publike meeting of all the Parish, it was proved that the Chancell had for above 60. yeares such an ascent as now it hath, and that by reason of store of corpses lately interred there, it could not be levelled without great wrong to the dead, and danger to the living from the stench.

For the frame about the Communion Table. It was made for foure reasons especially, 1. That we might come as neere as might be to the example of Christ and his Apostles, who at the first Institution of the Sacrament, received it about a Table, 2. That the Communicants might according to the Rubrick *draw neere to the holy Table*, 3. That the Communion might be with more facility & decent order celebrated, and in more convenient time finished then before they could be, 4. That irreverent abuses might be prevented, as the coming in of Dogs, catching at the Consecrated Elements, and ill manner'd peoples throwing their hats and cloakes, and sitting upon it. In these regards, when, upon the receipt of an order from the house of commons against Innovations, I assembled the whole Parish together to put in execution that order, and asked them concerning this frame they cryed all with one consent, it is no Innovation, let it stand, let it stand.

For bowing towards the East. If they mean thereby bowing towards the Communion Table at coming into the Church & going out, though some men of good account in the Church both approve & use it, yet neither I nor my Curate ever doe so. But true it is, that as my pew is made I kneele towards the East as in the Pulpit I doe towards the North, & at the Communion Table towards the South, but without any manner of Superstition; some way I must bow, & I understand not but that it is lawfull to bow or kneele towards the East after the manner of all Christians in the Primitive Church, as well as towards the West after the manner of the Jewes, so it be not done with any opinion of holines, or devotion to any part of the heaven, but in honour to him who made Heaven and Earth.

For the ceremonies. According to an order made by the House of Peeres I have (as my text led me) sometimes preached for such decent ceremonies as are established by law, & commanded to be used in the Rubrick of the Book of Common Prayer: but for any new popish ceremonies, I have mainly opposed them, & could never be brought, neither by persuasions, nor by threats, nor by presentments, nor citations, from the Chancellour of *Winton*, or Arch-deacon of *Surrey*, or his official, to turne the Communion Table *Altar-wise*. Nay I preached a Sermon professedly against such *changing* it, or *calling it by the name of an Altar*.

For the Surplice. I said that it was a *decent vest*, and had beene used many yeares before Popery crept into the Church, or *there was a whore of Babilon*, and *therefore ought not to be termed her smock*.

For refusing to give the Communion. If I had repelled any from the Communion who refuse to kneele at the receiving that holy Sacrament; I conceive, with submission to better judgements, that the Rubrick of the booke of Common Prayer established by law would beare me out in it where we find these formall words, *the Minister shall deliver the Communion to the people in their hands kneeling*. Yet the truth is, I never repelled any for not kneeling: only I remember that a preacher youth, an apprentice to *Ambrose Andrewes* coming to the Rayles refused to kneele, and when I admonished him thereof, that he should not give scandal to the communicants who were all upon their knees. but conforme himselfe to the humble gesture prescribed by the Church; and notwithstanding would not bow a knee, I passed him for the present: but when afterwards he presented himselfe againe at the same communion, and I saw teares in his eyes, I came to him and demanded of him whether he came prepared, and refused to kneele meerey upon *scruple of conscience*; and when he seriously affirmed that he did so, I gave him the communion and wished him to come to me the next day to take away his scruples: and when he came, because *Andrewes* his wife had said before many, that this apprentice of hers could make a better Sermon then I; I examined him in poynts of Catechisme, and found him tardy and ignorant enough.

The third Article.

He preacheth for Organs, shewing how necessary they are to be in Churches, and hath preached against prayer ex tempore, and saith of such praying, whereas such were never in, so they are ever out; and the said Doctor preacheth but seldome to his people, having two great livings; yet he pressed hard for 2s. 9d. in the pound of his Parishioners, untill it came neere the commencing of a suit at law to prevent him.

ANSWER, For Organs. I remember that commenting upon the Text of the Apostle, Col. 3. 16. *sanctifying one another in Psalmes and Hymnes and spiritual Songs*; I said that some noted upon the word *psalmi*, derived from *Psalm*, to touch: that Psalmes properly signified such songs as were made to be sung, and playd upon the Lute, Harpe, or some such like Instrument: and hereupon inferred the lawfull use of instrumentall Musick: which though I conceived to be no very strong argument, because drawne from a meer etymology; yet for the doctrine it selfe, I held it very sound and good, that it is lawfull to praise God as well with instrumentall, as vocall Musick. And for Organs in particular, I said they were not to be accounted popish, for S. Ambrose and S. Austin commended the use of them in the Church in their time; and at this day the Protestants use them, both in the Low Countries and in England: and for the Pope he hath none in his chappell, yet His Majesty hath in his, as His Predecessors had before him. Howsoever I am iure that no man can testify that ever I undertooke to shew how necessary Organs be; I doe not hold them necessary, but very lawfull and of good use, both in the Kings Chappell, Cathedrall Churches, Colledges and elsewhere.

The law forbiddeth them; for the Act of Parliament forbiddeth any to use any other forme, or manner of Prayer, Service, or Sacraments, then is there expressed. M. White.

I deny your argument: and my reason is, an Organ is no manner or forme of singing, or service but a meere instrument wherewith we stirre up our affections the more to praise God, and sing more tuneably and delightfully. As a sword is no form or manner of fighting, a toole is no form or manner of working, a knife is no forme or manner of cutting: so neither is an Organ, Lute, or Harpe, any forme or manner of singing or praying God, but an Instrument onely, wherewith we pray or praise, or sing more melodiously, and gracefully; and sith it is evident, that no Organ or other musical Instruments are any types of Christ, or parts of the abrogated Law of Moses, I am yet to learne, why we may not as lawfully use the Organs in our Churches, as King David used them in the Temple; *Praise God with the sound of the Trumpet, praise him with the Psalterij and Harpe, praise him with the Timbrell and Pipe, praise him with the stringed Instruments and Organs.* D. Featle.

For praying *ex tempore*. I never condemned it absolutely, but contrariwise when I preached at Lambeth, upon these words of the Apostle *The spirit maketh intercession with sighes and groanes which cannot be expressed.* I much pressed the use thereof, especially when according to our Saviours precept, *We retire into our closets and pray to our Father in secret*; but I found fault with some carelesse preachers in our dayes, who came into the Pulpit at publike Fasts, and presumed without any premeditation, to pray many houres *ex tempore*: in which M. White non-plused the second time, Ps. 150. 34

For the ceremonies. According to an order made by the House of Peeres, I have (as my text led me) sometimes preached for such decent ceremonies as are established by law, & commanded to be used in the Rubrick of the Book of Common Prayer: but for any new popish ceremonies, I have mainly opposed them, & could never be brought, neither by perswasions, nor by threats, nor by presentments, nor citations, from the Chancellour of *Winton*, or Arch-deacon of *Surrey*, or his officiall, to turne the Communion Table *Altar-wise*. Nay I preached a Sermon professedly against such *changing* it, or *calling it by the name of an Altar*.

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For praying *extempore*. I never condemned it abſolutely, but contrariwiſe when I preached at Lambeth, upon theſe words of the Apoſtle, *The ſpirit maketh interceſſion with ſighes and groanes which cannot be expreſſed*. I much preſſed the uſe thereof, eſpecially when according to our Saviours precept, *We reſire into our chambers and pray to our Father in ſecret*; but I found fault with ſome careleſſe preachers in our dayes, who came into the Pulpit at publike Faſts, and preſumed without any premeditation, to pray many houres *extempore*: in which

M. White
non-pleaſed the ſecond time,

Pl. 150. 34

their prayers they used much Battology & vain repetitions against the expresse commandment of our Saviour, & excluded his Prayer, which is the perfect pattern of all prayer. The words of my Sermon transcribed *verbatim*, are these: they extingue the Lords prayer, and doe not at all rehearse it before or after their owne, how long soever they make them. Whereas the Reformed Churches generally conclude their prayers before Sermon with the Lords Prayer, partly in opposition to Papists, who close up their devotions with an *Ave Maria*, partly to supply all the defects and imperfections of their own: these leave out that sanctified forme of prayer, in which, it being the quintessence of all prayer, one drop is more worth, and hath in it more vertue, being powred out in Faith, then an Ocean of their conceived abortive prayers, in which they are never out, because indeed never in; neither can they easily make an end, because they never knew how to begin.

3. For my seldome preaching. Besides ten distinct bookes, and some of them of no small volume, which I have published in the defence of the Orthodox Protestant Religion, against Atheists, Papists, and Arminians; I have been a constant preacher in *England* and in *France*, for these 32 yeares at least. This last yeare I have preached sometimes twice, and sometimes thrice in a weeke, though not so often at *Lambeth* as I used to doe; partly by reason of my attendance two moneths at Court, by command of the then Lord Chamberlaine the Earle of *Essex*; partly in regard of a double taske recommended to me, from some Members of the Honourable House of Commons: the former, writing Annotations upon all *S. Pauls* Epistles; the latter, an answer to a treatise of a Popish Priest, Intituled, *A safeguard from Shipwrack*; the former ready for the Presse, the latter Printed with the approbation of the House. Onely this is true, that I have very seldome or never preached at *Lambeth* Church this yeare in their hearing; for five of them have not bene at *Lambeth* Church at Divine Prayer these 9 moneths: for which their delinquency, I humbly desire, that according to the Statute they may pay their 12d to the poore, for every Sunday and Holyday they have been absent from their Parish Church.

To this
motion M.
White
turned his
deaf care.

4. For my two great Livings. They were, I confesse, good Livings, if I might have my due: But first for rent of houses, and the tenth part of the clear gaires of Merchants and Artificers (according to the Statute of *K. Edward* the sixth) I never received a penny, and for the land in the Parish, whereof there was wont formerly to be 1000 acres in tillage, there are now not above 120. the Parishioners turning their arable land (the tenth whereof was worth at least 4s per acre) into pasture for Cow-keeping, for which I receive according to the custome, but 4d per acre, yet out of these I pay to the King, and my Curats, and other charges, 100 li. per annum.

For as *par li.* I never demanded it of any man, nor receive any more from them who live in the greatest and fairest houses of *Lambeth* (and have not land there) than two pence for their oblation at Easter; so little doth the good of their Soules stand them in. Howbeit thus much truth is in the Article, that when the Ministers and Citizens of *London* referred the great difference betwene them concerning Rate of houses, to the arbitration of His Majesty, and a proposition was made to all the Suburbs and parts adjoyning, that they should likewise submit all controversies concerning their tithes to His Majesty, for the preventing of litigious suits as well in spiriturall Courts, as at common Law. I being sent to, appeared with the rest, and under my hand and seale bound my selfe to stand to His Majesties Order: but the Paritioners by the advice of *M. Holborne*, refused to submit to the same, and so nothing was done.

The fourth Article.

The said Doctor in a Sermon preached the 25 of July, 1641. said, that all those that pull downe the Rayles from the Communion Table, or speake against them, and oppose the ceremonies of the Church, are of the seed of the Serpent, and enemies to God.

ANSWER. I said no such thing, but describing the seed of the Serpent, I said, they were his seed, who did the workes of the Divell, as our Saviour concludeth them to be the children of *Abraham*, who doe the workes of *Abraham*: Now the workes of the Divell are all manner of workes of iniquitie, impurity, or impiety: iniquity, as exaction, extortion, oppression, sacriledge, &c. impurity, as whoredome, adultery, incest, &c. of impiety, as prophaning the Lords Sabbath, and his Sanctuary, breaking into Churches, and without any authority from the lawfull Magistrate plucking up Pewes and Rayles, and pulling downe Organs, and defacing all the Ornaments of the Church, and Monuments of the dead. And for this just reproofe of outrages committed in the Church, I have good warrant, both from the Law of God; and an Ordinance of both Houses of Parliament. The words here alledged by the accuser, I never spake in *terminis prout jacet*: yet if their testimonies, though not upon Oath, may beare downe my bare negation, let them stand as they doe, there is nothing in them but may very well be defended. For I speake not of any Popish ceremonies, but of such ceremonies as are established by law in our Church, and are no way repugnant to the Word of God; those who not ignorantly, but wilfully oppose such rites and ceremonies, and con-

Mat. 18.
17.
Lu. 10. 16.
13. 17.

tinue in their opposition to the true Church of God, they are the seed of the Serpent and Enemies to God. For Christ commandeth us to hold them for heathens and publicans who refuse to heare the Church; and he saith, *He who beareth you, beareth me, and he who beareth me, beareth him that sent me*: and the Apostle in the Epistle to the Hebrewes, *Obeys them that have the rule over you, and submit your selves, for they watch for your Soules as they that must give account, that they may doe it with joy and not with griefe, for that is unprofitable for you.*

The fifth Article.

The Doctor said in a Sermon, that bowing at the Name of Iesus was used, till Cartwright that Arch-heretick, and those that followed him opposed it; but Q. Elizabeth crushed Marprelates brood, and put Penry to death, and Udall in prison till he dyed: and because they would not bow their knees, she bowed their backs in the Star-chamber. And further said, that the State had sate long and done nothing; but unlesse something be done, we are all undone: a Fowle that sitteth long and doth not hatch, her egges are addle; and a woman alwayes conceiving and never bringing forth, what comfort can she be to her husband?

ANSWER. Concerning *Cartwright*, and *Penry*, &c. and the contents of this whole Article, they are arrows shot at random, no time or place is expressed where any such Sermon should be preached by me: and therefore I conceive, under favour of this Honourable Court, that I am not bound to answer them. But I would willingly heare from my accusers, what was the Text upon which I delivered this doctrine, how I divided it, and from what branch or part I made any such inferences, or uses; if they cannot shew this, as I know they cannot, it will evidently appeare that these men came to Church, not as Bees to gather hony, but, as Spiders, to suck some juice, which they might turne to poyson.

Yet I will not deny, that in some Sermon, it is possible, I might inveigh against *Cartwright*, and *Martin Marprelate*, and *Penry* that Arch-schismatick, and *Barrow*, and some others of their sect, whereof some were deservedly censured in the Star-chamber, and others sentenced to death.

Have you any more to say to this passage?

At. White.
D. Featley.

Nothing, but that to my best remembrance I used not the word Arch-heretick, but Arch-schismatick; and for the rest, I never heard it till now to be criminall, to alledge a true story or narration out of the life of *Qu. Elizabeth*, and the Chronicles of England.

Here one of the Committee said, *but doth the Cronicle of England, or the Writer of the life of Qu. Elizabeth, say, that she bowed downe their backs?*

He doth not say, *Qu. Elizabeth* bowed downe their backs; but he saith, that she by the Lords of the Starchamber fined them, and imprisoned some of them; and that by her Judges she condemned *Penry* and *Barrow* to death. I spake therefore within compass, when I said she bowed downe their backs. But whereas it is objected, that I should say, the State sate long and had done nothing, it is as far from truth as common sense; I never uttered any such words: I have by me the copie of that Sermon, wherein the similitudes of a Fowle sitting and never hatching, & of a woman conceiving and never bringing forth, are to be seene and read, but nothing that tendeth that way. The doctrine was generall, that lawes served to little purpose without execution, or good intentions without actions; For, *acta laudantur, & omnis laws virtutis est in actione*, the particular application to the State was not mine, but theirs; and if by the State they meant the Parliament, they deserve the just censure thereof. The formall words in that Sermon transcribed out of the Originall are these, *Dictum Sexti Pompeii, acta laudantur*; if a Hen sitteth and never hatch, or a woman be ever breeding and never bring forth, what profit is by the one, or comfort from the other? *Habemus senatus consultum sicut gladium in vagina reconditum*, we have good Lawes against Recusants, Brownists, Drunkards, &c. but these Lawes are like a sword lockt fast in the scabbard, the Magistrate needs will or strength to draw it out; execution is the life of the law, if something be not done, we are all undone. Howsoever *da'o & non concessio*, if one witnesse in the affirmative must sway, more then a hundred in the negative, who yet were present at the Sermon and heard all passages, and remember those very similitudes of a Hen, and of a woman, and yet not those of the State sitting long. Let it be so. I confidently affirme, that there is no malignity or offensive matter in the speech, if it be taken with the antecedents and consequents; for *Sextus Pompeius* would very faire have had that very act done, which he spake of to the Pylot, and a Hen that sitteth upon her egges would hatch them, if it were in her power; and the cause why they come to no good is in the egges because they are addle not in the Hen; & questionlesse a woman in travaile sitteth what she is able, and would with all the veines in her heart be delivered, if she could possibly by any means: therefore if I had spoken those words (which I never did) for neither I, nor any other man to my knowledge, calleth the Parliament *the State*, but the assembly of the three estates, the meaning in that place could be no other then this, that by reason of the great distractions in the Kingdome, and divisions betweene the Members of both Houses, though they had sate long and desired nothing more, then to settle Church and Common-wealth in Peace, yet little hither-to could be done.

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D. Feasley

The sixth Article.

when the Doctor was demanded, what monyes he would give or lend to the King or Parliament, he used many delays in giving an answer, & at last would doe nothing: and further, being demanded by one of his Parish, whether it were good to lend; he answered him, it was not safe for him to give or lend.

ANSWER. I never denyed to give or lend to the King and Parliament; but it is true, that seeing contrary commands, both published in Print from His Majesty and the high Court of Parliament, I desired at the first that the Collectors would repaire to the Knights, Ladies, and others of the chiefe ranke of the Parish, and shew me what they gave or lent, which they refused to doe: but when they came a second time unto me, I appoynted them to meet me at the Vestry the Tuesday following, and there I would resolve them, but they never came unto me, yet certified that I denyed to give or lend, and would have certified also, that I dissuaded others: but M. Clay one of the Collectors, struck that clause out, saying, there was no reason to certify that from me, which they never heard me speake, but onely another man, was said could affirme as much. To the accusation it selfe of not lending money, my answer is, that when Colonell Urry was at Aldon, he lay in my Parsonage house, and his Souldiers not content with such Corne and Hay as they received from my Farmer at their owne price, demanded the keyes of the great Barne, and had them in their hands for foure dayes; in which time, through the carelesnesse of one of the Souldiers that lay in the Barne, (if not purposely) the stack of Corne was set on fire, and the whole Barne and two stables were burned down to the ground, the losse thereof estimated by divers of the Parishioners, was 211 pound at the least. Besides this, when the maimed Souldiers were placed in the Sney, my whole stipend was layd out towards the buying of beds for them. In which consideration, I conceive that this Honourable Committee will hold me excused from any further gift or loane, being not presently furnished with money, and having no temporall Living, nor Ecclesiasticall Dignity, Deanery, Arch-deaconry, or Prebend.

For that one of the Parish whom (they affirmed) I dissuaded from lending to the King and Parliament, I desire that he may be called face to face; in the meane while I offer this Certificate under his owne hand. „ Meeting D. Feasley about S. Margarets Hill, by and by after, M. White, M. Good, and some

some others, were appoynted for *Lambeth* Parish, to see what the Inhabitants would doe upon the Propositions: after other discourse, I demanded of *D. Featley* what he thought of it; he replied, that he thought the business would speed the worke, because they had made choice of such men as were not beloved in our Parish, nor came to our Church: But whereas it is reported, that *D. Featley* should dissuade me, or any other to my knowledge, it is fallely suggested, for beyond my ability I freely lent 38 li.

per me NEARIAH MORMAY.

The seventh Article.

The said D. said in a Sermon, the 4. December, 1642. are now these resisting times, wherein authority is trampled upon, Gods true Ministers despised, all Lawes neglected and contemned, the keyes taken from the Church, and left them in such hands as have layd them by, untill they become rustie and of no use; so that Sacriledge, Whoredome, Sodomie, Murder, Felony, Pillage, Plunder, (and what not?) is daily commisted without punishment: and is not the whole tenure of the Gospell against that, which is preached almost in every Pulpit in London? who doe nothing but cry, Arme, Arme; Fight, Fight; Blood, Blood; Battell, Battell; Kill, Kill; and they pretend they fight for Religion and the priviledges of Parliament, and the right of the Subject; but he said, the wise have lost their wisdom, and the physician his skill, and the remedy is worse then the disease.

ANSWER. To speake nothing of the incoherent Non-sense in this Article, *D. Featley*, where it is said, the keyes were taken from the Church, and left them in such hands as have layd them by: I say, that none of the particulars alledged in this Article are found in that Sermon; true it is, that in another Sermon preached at a Fast, I inveighed against the great disorders committed in the Church and Common-wealth, by such who made advantage, of the present distractions, promising themselves impunity, by reason that the keyes of the Church now grew rustie through disuse, and the temporall sword was otherwise imployed. All that I spake in the Sermon here objected, was this. There is no Ecclesiasticall Discipline at all exercised for Lay-mens usurping upon the Priests function, and handicrafts mens handling the word with their blacke and impure hands, for preaching Hereticall, Schismaticall, and blasphemous Doctrines, for Adultery, Incest, and filthinesse not to be named, no punishment or Ecclesiasticall

astlicall censure now inflicted: & the tenure of the Gospel runs thus, *fear God, honour the King*, speake not evill of the ruler of Gods people, curse him not, no not to much as in thy thought: wheras they publicly in the greatest assemblies speake evill of dignities, and slander the footsteps of the Lords annoynted, and compare our Religious and most gracious Sovereigne, my Master,

Quo nihil immensus mitius urbis habet, to wicked Tyrants and persecuters of Gods Saints. The Scripture every where exhorts us to peace and reconciliation; *Revenge not your selves*, but give place unto wrath, for vengeance is mine, I will repay it saith the Lord; render to no man evill for evill, nor rebuke for rebuke: be not overcome of evill, but overcome evill with good: seeke peace and ensue it; let righteousnesse and peace kisse each other: O pray for the peace of *Jerusalem*, they shall prosper that love it: if it be possible have peace with all men: and blessed are the peace-makers, for they shall see God: and follow after peace and holinesse with- out which no man shall see God: but their preaching is nothing but, *horrentia in uris arma*, Arme, Arme, Kill, Kill, thunder with the Cannon, Punde- der, &c. And for the last words pretended to be spoken by me in that Ser- mon, viz. the wise have lost their wisdom, and the physician his skill, and the remedy is worse then the disease, they are very unfairly related, for I uttered them not positively, but suppositively, and *disjunctim*, not *conjunctim*. The passage transcribed *verbatim* out of the original is this. Though di- vers remedies have beene applyed to the maladies above mentioned, yet the remedies have hitherto proved, in the event, worse then the diseases; an evident argument that either the wise physicians faile in their skill, or the malady is growne incurable, or God giveth no blessing to their me- thod of curing.

Concerning the witnesses, and the just exceptions to be taken against them, let the testimony under the hand of the Clerke of the peace, and the certificate of the Parish, under the hands of the Church-wardens and Vestry be read; All which I humbly submit to the wisdom and justice of this Honourable Committee, preferring a like petition to that which the Roman Orator tendered for poore *Roscius Amerina*, that you would be pleased to afford this cause, so noble, gracious, and equitable a hearing; that my adversaries who daily associate themselves with those Souldiers, against whom I have strong presumptions, that they seeke not onely to de- prive me of my Living, but my life, may never have cause to glory, *Eum, quem militum gladius non potuerunt, vestris sementis jugulaffe*.

At the next sitting of the Committee on Thursday last being the 23 of this instant moneth of *March* 1642. *M. White*, whether he thought the o- ther Articles frivolous and of no consequence at all; or whether he and the

Committee rested satisfied with the answers formerly given, it is not certainly knowne; but on this day he pretermitted diverse of them; and instanced onely in a branch of the first, and of the fourth, and two of the fifth, and one of the sixth, and two of the seventh; and because the D. denyed them all, he called in witnesses to prove them, and required the D. to take legall exceptions against them, if he had any. To prove that the D. should say, it was ignorance and blasphemy to speake against bowing at the Name of Jesus; *John Goad* (and *Ambrose Andrewes*) were produced: to prove that he said in a Sermon, the 25 of July, 1641. that all that pull downe the Rayles, and oppose the ceremonies of the Church, are the seed of the Serpent; *Edward Scaries*, and *Edmond Rayner* a Ship-wright, commonly called the annoynted King, were produced to prove that he called *Cantwright* an arch-Heretick; and that the state had sate long and done nothing, and that the keyes were taken from the Church, and layd in such hands as layd them by untill they became rustie; and that he inveighed against the *London* Preachers, who doe nothing but cry, Arme, Arme, Fight, Fight, &c. *Thomas Sharpe*, and *John Clarke*. were produced; who also both testified to the first Article, concerning bowing at the Name of Jesus. Lastly, to the sixth Article onely *M. Neariah Marmay* was produced.

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When the witnesses appeared, the D. proposed some interrogatories to them, and after tooke exceptions against them, both in generall and particular. The interrogatories he propounded to them, by *M. VVhite*, were these: First at what time the Sermon was preached which is mentioned in the first Article. and likewise when the Sermon was preached that is mentioned in the fifth Article. *Item*, upon what Text such Sermons were preached, and what they remembred else in those Sermons, to which they all could answer nothing. Whereupon the D. desired that the Committee would give no credit to such loose and indefinite testimonies, especially against the originall Sermons written in his booke: from which, it is well knowne, he never used to vary. This authentick originall, wherein there was no blot, scratch, or rasure in the places to which the Articles had reference, the D. exhibited: but *M. VVhite* would not looke upon it, though in other Courts; and namely the high Commission, and Star-chamber, and Councell-table, where Sermons have beene questioned, the undisproved originall hath beene alwayes preferred before broken notes, taken by ignorant and illiterate men. The exceptions he tooke against the witnesses in generall, were, that competent witnesses, especially against an Ecclesiasticall person and D. of Divinity, ought to be men of good ranke and quality, at least without any taint or brand on them, such as are free from all malevolent affections to their Pastors: for the rules of the law, concerning witnesses to be admitted, are these: *In re se attendenda, et status*

„dignitas, fidei puritas, & morum gravitas; item, cujus conditionis, cujus opinionis
 „fuerit, & ne forte aliquis contra praefatum pastorem inimicitias habuerit: Item,
 „testes alique ulla infamia aut suspitione aut manifesta macula esse debent. That
 the witnesses here produced, are not so qualified; I desire the Certificate of
 the Vestry under their hands (which I have here to shew, & there are divers of
 the said Vestry here present to make it good) may be read: but M^r White said,
 he would take no papers (yet he tooke both the Articles and other notes,
 and informations against the D. from his adversaries) nor would permit the D.
 to read it. The Certificate was as followeth: We the Parishioners of the Pa-
 „rish of *Lambeth*, doe certifie, that *John Goad*, *Ambrose Andrewes* alias *Gly-*
 „„ver, *Edward Scarles*, and *VV^{illiam} Small Burrell*, of the said Parish of *Lambeth* are
 „disaffected persons to the Discipline and Liturgie of the Church of *England*
 „established by Act of Parliament, have openly depraived the Booke of Com-
 „mon Prayer; some of them doe not come to the Church at all an d stand in-
 „dicted as delinquents at Sessions and Assises, and that they are accounted tur-
 „bulent persons, and sowers of strife and contention.

This Certificate being refused, the D. required that the record he had from
 the Sessions, might be read and considered of; this, after M. Harper the
 Churchwarden had testified before the Committee, that it was subscribed
 by the hand of the Clerke of the Peace, and that he himselfe saw him write it,
 was admitted for an evidence: the Record followeth.

„At the generall quarter Sessions of this yeare, for the County of *Surry*,
 „holden at *Gildford*, on Tuesday next after the feast of the translation of *The-*
 „mas the Martyr, in the 18 yeare of His Majesties Raigne that now is, *John*
 „*Goad* of *Lambeth*, *Ambrose Andrewes* of the same, *Edward Scarles* of the same &
 „*John Hopkyns* of the same, were by the Jury of the High Constables of the
 „County indicted for not repairing to the Parish Church of *Lambeth* to heare
 „Divine Service, and the Common Prayers of the Chure, by the space of 11
 „Sundayes; but did voluntarily and obsequiously absort themselves from the
 „same, contrary to the Statute in that case provided.

Isaiah Tho. Foster, clerikus p. c. s. Com. Sur.

1. In particular, I except against *Jo^h Goad*, that he is a man who stands indicted
 at the Sessions, *ex record^o sup^{ra}*.

2. That he hath spoken often, as he cannot deny, much in derogation of the
 Booke of Common Prayer; as namely, against divers passages in the Letany,
 the crosse in Baptisme, and the forme of absolution in the visitation of the
 Sick.

3. That he is a breaker of the Sabbath himselfe, and causeth his servants to
 worke upon that day, as he did on the 28 of *Novem^r* last. To the former
 two exceptions *Goad* could answer nothing; but to the last, he said, it was in
 case

case onely of necessity; but the D. replied, it was mere covetousnesse and necessity at all, as his neighbour *Andrew Bartlet*, an ancient Vestry man would testifie against him; whom the D. earnestly desired to be called in, he being ready and waiting in the next room, but he could not obtaine it of *M. VVhite* to have him called.

Item, against Ambrose Andrewes.

That he stands as is above said.

That he likewise, as *Good*, hath spoken much in derogation of the Common Prayer Booke, and hath not come to the prayers and Sacrament at *Lambeth* these nine moneths at least, as the Reader, Clerk, and Sexton, and Churchwardens also were ready to testifie.

That whilst he came to Church (as he did formerly) he frequently disturbed the Preacher, he usually talked and laughed in the Sermon, jeering at the Minister: and once when the D. himselfe preached, spake aloud in his Sermon, saying; It is time thou hadst done already, and other such contemptuous and disgracefull words; for which, by the statute 10 *Maria*, Sess. 2. he is, if it be proved against him by two witnesses, to be committed without baile or mainprise to the Goale; the two witnesses, said the D. are here present to testifie it, *Richard Hooke*, and *William Chapman*; but *M. VVhite* would not have them called in.

That his wife had said, before one of the neighbours, that at *Lambeth* Church they had nothing but pottage, and that they must goe to *London* for roste-meat and that the Church was no better then a barne or stable; and that neighbour reproving her for it, her husband, the said *Ambrose Andrewes*, said, he would justifie and maintaine what his wife had said.

Item, against Edward Searles.

That he stands indicted at the Sessions: *ut supra*.

That he confessed, that the cause of their preferring Articles against *D. Featley*, was to stay the prosecution of a bill against him the said *Searles* at Sessions, and said, that if the D. would take off the indictment, the Articles against the D. should soone be withdrawne: this is testified by *Tbo. Pibury*, and another.

That this *Searles* is a Blasphemer of the holy Scripture, saying, that the old and new Testament were but mans tradition, and he would maintaine it before *D. Featley* or any other. This is testified by *William Burnell* and one *M. Thorogood Burnell* was there present, and once called in; yet *M. VVhite* would not examine him, neither did he so much as reprove, either this Blasphemer, or the other prophane disturber of the preacher in his Sermon.

Item, against Edmond Rayner, that he is bound over to the Assises by Sir *John Lentball*, for uttering very disloyall speeches against His Majestie,

which I will not defile this paper with, by writing them downe.

Item, againſt *Clerke* and *Sharpe*, that they are not onely men of very meane ranke and quality; the one being a poore Water-man, the other a Cobler; but alſo that it appeared before the Committee, that they underſtood not the poynts of the Sermon, they teſtified unto; for when they were asked by the D. what difference there was between bowing *in* or *as* the Name of Jeſus, & to the Name of Jeſus; & whether it were not as lawfull to bow to the ſound or ſyllables of the Name Jeſus, as to the ſenſe, they could answer never a word. And when they teſtified that the D. called *Cartwright* an Arch-heretick, and not an Arch-ſchiſmatick, & the D. asked what was the difference between them, they could ſay nothing to it; how eaſily then quoth the D. might you miſtake one for the other, ſith you know no difference at all between them? neither did the witneſſes agree amongſt themſelves, for one being asked in what yeare or moneth that Sermon was preached, wherein it was alledged, that *he ſtate had ſate long and done no thing*, he confeſſed he knew not; another ſaid, he was ſure it was ſince the Parliament began; one ſaid, that *he* heard the former words, another ſaid that he did not remember whether the D. uſed the word *ſtate*, or no. If ſuch witneſſes (quoth the D.) ſo ſimple and illiterate, ſo ſoule and obnoxious, knowne for diſſeſſe yeares to be profeſſed enemies to their Paſſour, and none of them ſworne, may be taken againſt a D. in Divinity, and the evidence of an unqueſtionable copie of his Sermon, and the teſtimony of hundreds of better rank then theſe, who were preſent at all thoſe Sermons & heard no ſuch paſſages as are articulated againſt me; I know no preacher in *England* that can have any ſecurity for his living or life. In the cloſe, though the D. very vehemently deſired that his witneſſes might be called in to clear ſome paſſages in his Sermon, but eſpecially to make good his exceptions againſt the witneſſes produced againſt him: yet he could not obtaine the favour, to have ſo much as one examined on his behalfe; but without any further debate of the cauſe, the D. by foure onely of the Committee (for no more of the 17 were preſent) was voted out of his Living at *Lambeth*, and one M. *Channell* appoynted to officiate in his ſtead.

*Tertul. in
apologes.*

Probatio eſt innocentia noſtra iniquitas veſtra, cum damnamur a vobis, a Deo abſolvimur.

After foure of the Committee for plundered Miniſters, (making not the fourth part of the whole conſiſting of ſeventeene) had voted D. F. out of his Benefice of *Lambeth*, the report of their order was deferred for two moneths and more, upon what reaſons I know not: but *July 11*. M. *White*, or ſome other for him, made the relation enſuing to the Houſe of Commons.

Whereas

"Whereas *Daniel Featley*, D. D. *Rector* of the Parish Church of *Lambeth*,
 "in the County of *Surrey*, hath not onely endeavoured to corrupt his Pari-
 "shioners by his superstitious example of bowing towards the East in his
 "Church, and constant bowing at the pronouncing of the Name *Jesus*, and
 "refusing to give the Sacrament of the Lords Supper to such as would not
 "come up to the Rayles and receive it, and by his superstitious doctrine, that
 "it is blasphemy and ignorance for any to speake against bowing at the Name
 "of *Jesus*, and that they that pulled downe and spake against Rayles about the
 "Communion Table, are of the seed of the Serpent, and enemies to God:
 "but also hath expressed great malignancy against the *Parliament*, and the
 "proceedings thereof; saying openly in his preaching, that our *State* had fare
 "long and done nothing, comparing them to a *Fowle* that sitteth long and
 "hatcheth not, whose egges be addle; and to a woman that alwayes concei-
 "veth and never bringeth forth, who can bee no comfort to her husband;
 "and hath not onely not given or lent to the present necessary preservation of
 "the Kingdome, but declared to others that it is not safe to give or lend to
 "the *Parliament*, and hath openly preached that these are resisting times and
 "that the keyes are taken from the Church, and left in such hands as have laid
 "them by till they bee rusty, and that the whole tenure of the Gospell is a-
 "gainst that which is preached commonly in *London*, where *Arme, Arme,*
 "*Blood, Blood, Fight, Fight,* is commonly preached; and they pretend they
 "fight for Religion, and priviledge of Parliament, and the liberty of the sub-
 "jects, but the wise have lost their wisdom, and the Physitian his skill, and
 "the cure is worse than the disease. All which the Commons in Parliament
 "assembled taking into consideration, for the provison of a Godly, Learned,
 "and Orthodox Divine for the said Parish and for fit maintenance for such an
 "one, doe Order, that the said Church and the profits thereof, be forthwith
 "sequestred, &c.

Die Martii, 11. Julij, 1643.

"The Order for sequestering the Parsonage of *Lambeth* from *D. Featley*,
 "being put to the question; It was resolved negatively.

H. Elsing, Cler. Parl. D. Com.

Notwithstanding this resolution of the House of Commons, in justification
 of *D. F.* a substitute of *M. VVhites* of *Dorchester*, who beares his Character in
 his name, stretched his *Cleverel* conscience so farre, that to gratifie some
 Schismaticall Separatists at *Lambeth*, he read a Paper upon the 9. of *November*
 last, in the Parish Church of *Lambeth*, on the Lords day, in which *D. F.* is
 charged with the Articles above mentioned, formally in *terminis*, (which

were rejected by the House of Commons, as partly idle and frivolous partly false and scandalous, and the D. cleared and acquitted of them all) and they made the ground of the sentence of Sequestration pronounced against him *September 29.* Now sith a Judge cannot justly pronounce different sentences, and give divers judgements upon the selfe *same evidence*, neither is it possible after a cause is fully informed and sentenced, that the same party should be both guilty, and not guilty of the same delinquencies *numero*: And forasmuch as the sentence above mentioned, whereby the D. is cleared, acquitted and absolved, is upon Record, and may be seene by any who shall search for it, in the authentick Register of the Acts of the house of Commons: It followeth necessarily and unavoydably, that D. F. not onely remaineth still *Reitor* of *Lambeth*, (as he is styled in the very forme of Sequestration) but also standeth *rector in curia*. As for the Letter to the Primate of *Armagh*, intercepted, wherewith alone he is charged in another Declaration, it is answered above: It was no Letter but an unsealed note drawne from D. F. by a wile, it discovers no secrets at all, nor layes any imputation upon the Assembly or Parliament, and is so farre from containing any offensive matter, or subject to any just exception or censure; that the Close Committee who exactly perused it, and tooke a Copy of it, sent the true originall to the Primate of *Armagh* at *Oxon*, who hath it in his keeping.

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The Doctors Manifesto and C H A L L E N G E.

WHereas a false and scandalous report is *bruised* by the Semi-separatists and Anabaptists, and readily entertained by divers *Zelots* of the *new Reformation*; that I, who have preached and Printed so much against Popery heretofore, now in my old dayes being ready to leave this world, have fallen away from my holy profession, and am in heart a Papist, there being found very many popish bookes in my study: And because I have learned from the mouth of *S. Ierome*, that though other wrongs may be put up and answered with silence, committing the revenge thereof to the righteous Judge, *injustissime judicatio justissime judicatur*: yet, that in *suspitione haereseos nemo non oportet esse patientem*, that no man ought to be silent when he is charged with Heresie. I have thought fit to make known to all whom it may concerne, that being chosen Provost of *Chelsey Colledge*, I have under the broad Seale of *England*, a Warrant to buy, have, and keepe, all manner of popish bookes, and that I never bought or kept any of them, but to this end and purpose, the better to informe my selfe to refute them; and for my judgement and resolution in poynt of Religion, I professe before God and his holy Angels, and the whole world, that what I have heretofore preached, written, and Printed, against the errors, heresies, Idolatry, and manifold superstitions of the Romish church, I beleieve to be the truth of God, and that I am most ready and willing, if I be called thereunto, to *signe and seale* it with my blood.

And whereas I am certainly informed, that divers Lecturers and Preachers in *London* and the Suburbs, who have *envied*

upon the labours of many worthy Divines, and reaped their harvest, doe in their owne Pulpits, after a most insolent manner, insult upon them; demanding, *where are they now that dare stand up in defence of Church-hierarchy or booke of Common Prayer, or any way oppose or impugn the new intended Reformation, both in doctrine and discipline of the Church of England?* I doe here protest, that I doe and will maintaine by disputation or writing, against any of them, these three conclusions.

1. First, that the Articles of Religion, agreed upon in the yeare of our Lord, 1562. by both houles of Convocation, and ratified by *Q. Elizabeth*, need no alteration at all, but onely an Orthodox explication in some ambiguous phrases, and a vindication against false aspersions.

2. Secondly, that the Discipline of the Church of *England*, established by many lawes and A&S of Parliament; that is, the government by Bishops (removing all Innovations and abuses in the execution thereof) is agreeable to Gods Word, and a truly, ancient, and *Apostolicall Institution*.

3. Thirdly, that there ought to be a *set forme* of publike prayer, and that the booke of Common Prayer (the Calendar being reformed, in poynt of Apochryphall Saints and Chapters, some Rubricks explained, and some expressions revised, and the whole corre&ly Printed, with all the Psalmes, Chapters, and allegations out of the old and new Testament, according to the last translation) is the most compleat, perfect, and exact Liturgie now extant in the Christian world.

DANIEL FEATLEY.

FINIS.

